The Law Of Love.

Pour forth the oil—pour boldly forth,
It will not fail until
Thou failest vessels to provide
Which it may largely fill.

Make channels for the stream of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share if we would keep
That blessing from above—
Ceasing to give, we cease to have—
Such is the laws of love.

—*R. D. Trench.*

Known By Its Fruits.

BY SUSAN SIDLE.

Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor siteth in the seat of the scornful. But his delight is in the law of the Lord, and in his law doth he meditate both day and night. And he shall be like a tree planted by rivers of water that bringeth forth his fruit in his season. 1st Psalm.

It is a very important remark of our Savior and one frequently quoted, and which is universally applicable to all whether in or out of the Christian church, that a tree is known by its fruit. When therefore a particular kind of tree is described to us and we find a tree whose fruit answers in every particular to the given description, we find no difficulty in deciding as to the particular character of that tree. God in his holy word has laid down, in minute details, the fruits and works of righteousness, which the true follower of the Lord Jesus Christ brings forth, so we shall also be enabled by exercising our mind to judge who do and who do not belong to that class of persons. We are commanded in the word of God to love God with our whole heart and and with all the powers of mind. Now the faithful observer of this command will naturally lead us to observe what Paul inculcates in another place that we shall not conform to the foolish, sinful fashions of this world, as it will also lead us to the observance of all and every other commandment whatsoever that may be recorded in the word of God. Any one who has tasted the love of God in Christ Jesus and who knows that God requires of him a holy and pious life, and also believes that without such he cannot be saved, will most assuredly suffer his mind to be frequently and deeply engaged on those objects which most concern the salvation of his soul.

We are informed that God wants his people to be a separate people from the world; that there shall be a line drawn between them that the sheep may be known from the goats. Yes, there ought to be a marked difference in the conduct and conversation between the people of God and the people of the world. Ought not every lover of truth pause and consider well his own condition, and see if we are a separate people from the world? Has not Christ said that ye cannot serve God and mammon? and has not the Lord also said that the children of this world are wiser in their generation than the children of light? If here we look around upon the nations of the earth and observe their dealings with each other, their anxiety to get gain to accumulate wealth to clothe themselves with honor, to enrich themselves with the spoils of their fellow-men, we are led to conclude that they are trying to build to themselves everlasting habitations on earth. We need not however go to nations for examples of this kind; but let us investigate the condition of communities in our midst. Is it not to be regreted that we are too worldly minded? And is it not to true that all our actions not based upon the humble requisitions of the gospel of Christ show that we don't seek a city out of sight? but that this world is our abiding place, and that we are determined to secure and enjoy this world, if we loose everlasting enjoyment in the world to come, those things show that we are worldly minded.

It is true we have a right to use the things of this world but we should be exceedingly careful that we do not forgetfully abuse them. Food and raiment, which is all we can enjoy, we should be content therewith. But how few of us are contented with a respectable share of this world's goods? If we use time and substance in promulgating the cause of Christ have we not the promise of treasures in heaven incorruptable and a house in the city not made with hands eternal in the heavens? Blessed is the man that standeth not in the way of sinners. But what will be the condition of those that stand in the way of sinners and by their unchristian conduct keep many out of the church. But say they, we are all right; we have been baptized and have a good standing in the church and our names are in the church book. Dear fellow traveler to eternity, are you as sure that your names are enrolled in the Lamb's book of life, and that you will be permitted to enter in and partake of the marriage supper of the Lamb beyond the confines of this life? Those are things we ought to meditate upon and see how we stand in that direction; and you that are standing outside the gate watching and waiting for the stumbling block to be removed before you can enter, no doubt some of you are not very far from the kingdom, but you are not in it. Step over the stumbling blocks and come in and labor in the Master's cause. Remember that while you linger outside the gate you are being borne rapidly down the stream by the current of time and your privileges are lessening.

Jesus says today if you will hear my voice harden not hearts; but you say, after a while. Why is it that so many people prefer living outside the church and away from the tender Shepherd's care, when within there are so many pleasures to be realized? The cold and cheerless world offers nothing that can be compared with the rich pastures and the "still waters" of the life of the Christian nor are the enduring and satisfying in their nature. True you may enjoy a few trifling pleasures in the giddy rounds of fashion, but there are times when those transitory things are not appreciated and you long for something higher and nobler—a want that can only be filled by accepting Christ and yielding obedience to his requirements.

We have often seen it in print, shall women preach? Why, yes, let women preach. But who among the vast number of toilet worshipers would be enabled to do that holy work now in the time of our fast religion; for no doubt in many cases it must certainly take the whole week to fix up to make themselves appear ridiculous in the sanctuary on the Sabbath day. Turn your eye from beholding vanity now in the days of your youth and not wait until you get old, like David when he was old and near the confines of the grave. He prayed the Lord to turn his eyes from beholding vanity. If all would depart from vanity and spend their precious time working in the Master's vineyard what a number of Priscillas, Phebes and Marys we would have, as they had in the time of the Apostles to accomplish the great work that is left on record by our blessed Master. But the appearance of vanity in the Lord's house correspond well with the interior of that building where we have the imitation of the Roman Catholic picture gallery put up in glowing colors. How can we keep our eyes from beholding vanity? Have we forgotten, or don't we believe that Jesus said if only two or three are gathered together in my name I will be there in order to bless? I fear sometimes he will not meet us there under existing circumstances. We read in the 7th verse of the 18th chapter of Matthew, that offences must come; but woe to the man by whom they come; and in the 42 verse of the 9th chapter of Mark we have the following, Whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and were cast into the sea. Turn your eyes from beholding vanity and your hearts from giving offence that it may be well with you now and hereafter.

East Coventry, Pa.

Be careful. Do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not a traveling monument of despair and melancholy.—*Arthur Helps.*

Recent Letter from A. H. Cassel.

HARLEYSVILLE, Sept. 13th, 1886.

OBED SNOWBERGER:—Your postal of the 9th, and EVANGELIST of the 8th, are both at hand. I read your article and was pleased with it.

I don't see that it needs any revising or commenting, as it is in the main correct. But will by way of addition and confirmation say:

Alexander Mack, was born at Schreisheim, in Baden, not far from the Rhine in 1679. He was an educated Calvanist, but soon after his conversion he associated himself with the celebrated Ernst Christoph Hochman, with whom he traveled extensively as an Evangelist through a great part of the German Empire before he organized the church of the Brethren in 1708.

But he, and Hochman, were still on good terms of Brotherly friendship: and often labored together after he had organized; and finally, Hochman became a member of Mack's, or the Brethren church yet himself.

Yours Truly,
ABRAM H. CASSEL.

Note.—Alexander Mack Sr. was first buried in the public burying ground of Germantown, as the Brethren had none of their own at that time. But his remains were afterwards removed to the Brethren's and the following brief inscription marks the places:

Here rests the remains of A. M.
Born 1679; Died 1735.
Aged 56 years.

Alexander Mack Jr. is buried in the Brethren's burying ground at Germantown. A beautiful weeping willow is growing over his grave.

He was born in 1712.
Died 1803.
Aged 91 years, 1 month, and 20 days.

The Livery Of A Beggar.

A man called at my home some time ago for charity. Thinking that the man's rags and poverty were real, I gave him a little money, some of my clothes, and a pair of shoes. After he had put them on and gone out, I thought, "Well, after all, I have done you a bad turn very likely: for you will not get so much money now as before, because you will not look so wretched an object" Happening to go out a quarter of an hour afterwards, I saw my friend, but he was not wearing the clothes I had given him—not he! Why, I should have ruined his business, if I could have compelled him to look respectable. He had been wise enough to slip down an archway, take all the good clothes off and put his rags on again. He only wore his proper livery; for rags are the livery of a beggar. The more ragged he looked, the more he would get.

Just so it is with you. If you are to go to Christ, do not put on your good things and feelings, or you will get nothing; go in your sins, they are your livery. Your ruin is your argument for mercy; your poverty is your plea for heavenly alms; and your need is the motive for heavenly good.

—C. H. SPURGEON.

All Outside.

A gentleman once entered a hall with his son. They saw a number of well-dressed people, some of them standing together in groups, others apart; some sitting in various postures. The son's attention was fixed by a pleasant-looking gentleman somewhat gaudily dressed. He said, "Father, who is that gentleman? He seems a mild, pleasant-looking person; but what a singular dress he wears! Who is he?"

"Ask the gentleman who stands near you," said the father.

"If you please, sir, can you inform me who that gentleman opposite is?" No answer. The boy thinks it strange.

At last the father tells him. "My son, those are only wax figures; there is no life in them; they are all outside—very fair to look at, but there is no soul, no life; they are outside—and nothing else." So it is with those who have no internal religion.

For, what are men better than sheep or goats
Tha tnourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?